


REFUTATION OF THE
DOCTRINE OF
TRANSMIGRATION



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Ḥaḍrat Maulānā Hakeem Noor-ud-Deen
may Allah be pleased with him



Refutation of the Doctrine of Transmigration

English translation of *Radd-e-Tanāsukh*

Written by Ḥaḍrat Maulānā Hakeem Noor-ud-Deen^{ra}

First Successor of the Promised Messiah^{as}

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Ḥaḍrat Maulānā Hakeem Noor-ud-Deen^{ra}

First Successor of the Promised Messiah^{as}

ABOUT THE AUTHOR



Ḥaḍrat al-Ḥāj Maulānā Ḥāfiẓ Hakeem Noor-ud-Deen (1841–1914), may Allah be pleased with him, was the first *Khalīfah* of the Promised Messiah—Ḥaḍrat Mirza Ghulam Ahmad^{as}. He was elected to this blessed office unanimously by the Community on 27 May 1908, shortly after the demise of the Promised Messiah^{as}.

Ḥaḍrat Maulānā Hakeem Noor-ud-Deen^{ra} was born in Bhera, India, and was the 35th direct male descendant of Ḥaḍrat ‘Umar ibn al-Khaṭṭāb^{ra}, the second *Khalīfah* of the Holy Prophet Muhammad^{sas}. He started studying the Holy Quran at an early age and travelled far and wide in pursuit of knowledge, including Makkah and Madinah. He mastered Arabic and Hebrew, Islamic jurisprudence and philosophy, commentaries on the Holy Quran, and Persian poetry. In addition to his international renown as an Islamic scholar, he was an accomplished physician serving as the Royal Physician of the Maharaja of Jammu and Kashmir.

Like so many renowned scholars of the time, he immediately recognized and accepted the Promised Messiah^{as}, who wrote the following about him:

Ever since I have been commissioned by Allah the Exalted and have been revived by the Ever-Living, the Self-Subsisting One, I have been eager to meet distinguished helpers of the Faith, with an eagerness greater than that of a thirsty one seeking water. I supplicated day and night: ‘Lord, I am alone and helpless—who will be my helper and my assistant?’ When my hands rose repeatedly in supplication, and the atmosphere became charged with my prayer, Allah the Exalted hearkened my entreaty and the mercy of the Lord of the worlds was roused on my behalf, and He bestowed upon me a sincere and faithful friend who is the very eye of my helpers and is the essence of those who are my faithful friends in the cause of the Faith. His name—like his shining qualities—is Noor-ud-Deen [Light of the Faith]. (*Ā’īna-e-Kamālāt-e-Islām*, Rūḥāni Khazā’in, vol. 5, p. 581–582)

His profound insights of the Holy Quran have been compiled in a collection entitled *Ḥaqā’iqul-Furqān*. His countless services in the cause of Islam Ahmadiyyat include overseeing the compilation of the English translation of the Holy Quran, establishing the Community’s first foreign mission in the United Kingdom, and authoring numerous publications.

A significant aspect of his life was his endless dedication to educating the youth. This was accomplished throughout his life, often at his own expense. The fruit of these efforts culminated in some of the most towering scholarly figures in the history of Ahmadiyyat, including: Ḥaḍrat Mirza Bashir-ud-Deen Mahmood Ahmad, Khalīfatul-Masīḥ II^{ra}, Ḥaḍrat Mirza Bashir

Ahmad^{ra}, Ḥaḍrat Mirza Sharif Ahmad^{ra}, Ḥaḍrat Mir Muhammad Ishaq^{ra}, Ḥaḍrat Haafiz Roshan Ali^{ra}, and Ḥaḍrat Sufi Ghulam Muhammad^{ra}.

The Promised Messiah^{as} cherished his outstanding character and commitment, an expression of which is seen in the following Persian couplet:

چہ خوش بودے اگر ہر یک نِامت نورِ دین بودے ہمیں بودے اگر ہر دل پر از نورِ یقین بودے

How excellent would it be if everyone of the Community were

a Noor-ud-Deen—

*So would it be if every heart were filled with the light of the
certainty of faith!*

Ḥaḍrat Khalīfatul-Masīḥ I^{ra} passed away in 1914 and was succeeded by Ḥaḍrat Mirza Bashir-ud-Deen Mahmood Ahmad, Khalīfatul-Masīḥ II^{ra}.

FOREWORD



Refutation of the Doctrine of Transmigration (Radd-e-Tanāsukh) was originally penned in Urdu by Ḥaḍrat Maulānā Hakeem Noor-ud-Deen, Khalīfatul-Masīḥ I^{ra}. It was first published in 1891 and was included in volume II of book *Taṣḍīq Barābīn-e-Aḥmadiyya*. This treatise was written at a time when the atmosphere in British India was dominated by highly charged religious polemics. Hindu pundits engaged in aggressive and well-funded campaigns to denigrate the Holy Founder of Islam^{sas} and attack the integrity of Islam. They openly vowed to convert the Muslim masses back to Hinduism.

In this booklet, Ḥaḍrat Maulānā Hakeem Noor-ud-Deen^{ra}, an internationally renowned Muslim scholar and devotee of the Promised Messiah^{as}, refutes the arguments put forth by Pandit Dayanand and his followers in support of the doctrine of transmigration. He also disputes the claim asserted in a booklet entitled *Tanqīyah*, which states that the Holy Quran teaches transmigration as well. Using the Quran itself and rational analysis in his cross examination, he effectively rebuts these arguments from

various angles. As a scholar of scripture and linguistics, the author analyses the philosophy and implications of the belief in incarnation and how they lead to absurdities. He also clarifies the various misunderstandings and misinterpretations opponents of Islam attribute to selected verses of the Holy Quran. Readers will find his arguments profound, insightful, and enlightening.

This book was translated into English by Abdul-Jaleel Sadiq, which was reviewed by Munawar Ahmad Syed. Final review and formatting was completed by Waseem Ahmad Sayed, Sardar Anees Ahmad, Wajahat Ali, Nasira Naseem, and Hassan Faiyaz Khan. May Allah reward them all for their contributions. *Āmīn.*

al-Ḥāj Munir-ud-Din Shams
Additional Wakīlut-Taṣnīf, London
July 2022

*Refutation of the
Doctrine of
Transmigration*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ¹

REFUTATION OF THE DOCTRINE OF TRANSMIGRATION

In Sanskrit, transmigration is referred to as *āwā-gawan*, and believers of transmigration define it as, 'a recurring cycle of birth and death because of one's sins and virtues.' As far as the believers of transmigration were consulted and their writings examined, I only found one fundamental argument in support of it:

We see that many people are blind, lame, maimed, one-eyed, deaf, and destitute by birth, while others are sovereigns, chiefs, wealthy, and rich. If it is said to be Parmeshwar's will, then is Parmeshwar not impartial and fair to differentiate between people without any fault of

1. In the name of Allah, the Gracious, the Merciful. [Publisher]

their own? Therefore, what else can we infer except that it is the result of an earlier life cycle since God cannot show such partiality and injustice?

Argument for Transmigration in a Nutshell

We observe differences in this world, and the cause of these differences is nothing but the good or evil deeds of an earlier life cycle.

RESPONSE OF THE ATTESTANT—(O Allah! Guide me with the Holy Spirit.)

FIRST ANSWER—It is evident from this argument of the believers of transmigration that they do not have any proof to support this belief. Rather, they have failed to discern the factors causing differences between the one being in ease, comfort, and affluence and the other in distress, ailment, and pain. Therefore, they have come up with the belief that previous deeds are the sole cause of these differences.

Praise be to the Lord of all the worlds, however, Who safeguarded the Muslims from such argumentation, with the following commandment in the Holy Quran:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْتُهٗ مَسْئُولًا¹

And follow not that of which you have no knowledge; because the ear, the eye, and the heart will all be called to account.

SECOND ANSWER—To adopt the belief—on account of our deficient knowledge, lack of understanding, and weakness—that the causes of this disparity and the reasons of comfort and discomfort are only the deeds of our previous life cycle is akin to attributing one thing to another without any reason. This audacity is of the type that if we see a person going somewhere in the darkness of night, we come up with a self-conceived inference that, since the courts are off and the markets are closed, there is no reason for this man to go about during this time except to commit theft.

The wise should reflect what type of reasoning and logic this is! That is why the Holy Quran has described the believers of transmigration to have fallen into **conjecture**.

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ ۚ وَمَا لَهُمْ بِذَٰلِكَ مِنْ عِلْمٍ ۚ إِن هُمْ إِلَّا يَظُنُّونَ²

And they say, there is nothing for us but this our worldly life. We die and we live and nothing but time destroys us. They have no real knowledge of it, they only indulge in conjecture.

1. *Sūrah Banī Isrā'īl*, 17:37 [Publisher]

2. *Sūrah al-Jāthiyah*, 45:25 [Publisher]

THIRD ANSWER—We observe disparity in the world; one is ill by birth, while another is healthy; one is born wealthy, while another lives in poverty and destitution. Since the whole mechanism of the universe and its consummate control is the result and manifestation of the Mighty power and attributes of an All-Knowing and All-Wise Supreme Being, we are certain that this diversity would not be without reason and wisdom. But is it necessary that all the subtle wisdom and innumerable plans of the Infinite Being be comprehensible to the limited human intellect and understanding? Bear in mind that no one's vision or insight can comprehend Him. Instead, He is All-Encompassing. The Holy Quran says.

لَا تُدْرِكُهُ الْأَبْصَارُ ۖ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۚ وَهُوَ اللَّطِيفُ الْخَبِيرُ¹

Eyes cannot comprehend Him. But he comprehends the eyes. And He is the Incomprehensible, the All-Aware.

And it is said further:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ²

He knows all that is before them and behind them and they encompass nothing of his knowledge except what He Himself pleases.

And again:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِهِ عِلْمًا³

1. *Sūrah al-An'ām*, 6:104 [Publisher]

2. *Sūrah al-Baqarah*, 2:256 [Publisher]

3. *Sūrah Tā Hā*, 20:111 [Publisher]

He knows all that is before them and all that is behind them but they cannot encompass it with their knowledge.

FOURTH ANSWER—It is possible that someone being ill and another being healthy, or someone being born in a rich household, while the other is born in poverty, may be due to some factors other than their deeds. Hence, on account of this possibility, the argumentation of the believers of *āwā-gawan* is not correct and complete. So, we ask them to come forward with a rational argument to prove that such disparity is only due to earlier deeds and nothing else—that those deeds alone are the cause of this disparity. Indeed, in pursuance of the Quranic decree stated below, we say: ‘Furnish any rational argument; do not indulge in conjectures and speculations,’ because the truth is, as has been written [in the Holy Quran]:

قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ¹

Say, have you any knowledge, then produce it for us. You follow mere conjecture and indulge in speculations.

FIFTH ANSWER—If the Aryas ponder over this answer fairly, they will find it rather subtle and admirable. In that which exists, we see a much larger difference than this, which cannot be attributed to a recompense of the previous life cycle. The Aryas who follow Pandit Dayanand will themselves concede to it. Listen:

Souls are entities possessing percipient existence [*chītan*

1. *Sūrah al-An‘ām*, 6:149 [Publisher]

wastu] and the original substances [*parkarti*] and extremely minute particles [*parmanu*]—called atoms and sub-atomic particles by the physicists—are the roots devoid of consciousness. Whereas God Almighty who is All-Knowing and All-Aware, Supreme, Mighty, Holy, and the Bestower of peace, is a third Entity who **reigns supreme** over both of the above-mentioned souls and bodies, and, indeed, over time.

O Aryas following Pandit Dayanand! In fact, O all the believers of transmigration! The Aryas say that the souls, out of the existing three entities, are subservient to Allah the Exalted and are undergoing reward and punishment on account of His attribute of justice since their birth – nay, since eternity. And according to believers of transmigration and the Aryas who follow Pandit Dayanand, they will remain so forever. If during Doomsday [*mahān parlay*], or somewhat before or after it, the souls are segregated from the body and find some respite, even then the evil remains embedded in them like a seed, for which they must suffer another life cycle. Secondly, the helpless minute particles, according to Aryas, are destined to remain in deprivation from time immemorial to eternity. Thirdly, God Almighty has been and will continue to remain the Supreme Controller over all of them from time immemorial to eternity.

We now turn to the argument of the believers of transmigration and say:

Out of these three entities, we find some to be lame right from their birth, nay, from time immemorial, and others prosperous; and the Self-Sustaining Lord, hallowed be His Name, remains

supreme over them. We now address the argument for transmigration as has been propounded by you and ask you to look at the beginning of this discussion regarding the proof of transmigration. ‘If it is said to be Parmeshwar’s will, then is Parmeshwar not impartial and fair to differentiate between people without any fault of theirs? Therefore, what else can we infer except it to be the result of an earlier life cycle?’ But you Aryas, and all other nations who believe in God Almighty, do not believe in the birth of Allah and the minute particles. So, it becomes evident that as the cause of disparity is not mere deeds, it does not suffice to make us believe in transmigration. Rather, other factors are responsible for such differences. In the creation of the Almighty Lord, we find something called a stone, another water, others as rays of light and waves of electricity, highly dense material like carbon, etc. Now tell! Are the deeds of an earlier life cycle the causes of this disparity—are they the reward or punishment of something they did? So, deeds alone are not the cause of this disparity. Rather, it is due to the subtle wisdom of the **Supreme Being** who created us and gave the tidings that:

وَقَدْ خَلَقَكُمْ أَطْوَارًا¹

Verily, He has created you in different forms

وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ²

And He has subjected to you whatsoever is in the heavens and whatsoever is in the earth, i.e. all these things belong to us.

1. *Sūrah Nūh*, 71:15 [Publisher]

2. *Sūrah al-Jāthiyah*, 45:14 [Publisher]

SIXTH ANSWER—Natural science [*Pidārath Widyā*] has proven that there is distinction and disparity between minerals and plants and between human beings and animals. But the believers of transmigration say that there is no such distinction between these things. A human soul, on account of bad deeds, transfers to an animal after death while the animal soul transfers to a human. Some humans turn into trees and stones and vice versa, while the soul remains the same. This belief totally contradicts science.

One **wonders** at the beliefs of Aryas, who follow Pandit Dayanand. According to them, the traits [*gun*], deeds [*karam*], and inclinations [*sabhaw*] of the soul are eternal and non-created, and these features are an essential part of the souls and are never separated from them. May we ask that if the souls have transformed into trees or stones, where do these attributes and essentials go? What is the proof that these attributes and essentials of the soul remain intact with the souls when the transformation takes place?

SEVENTH ANSWER—In believing in transmigration, the immense treasure of true medical science, whose validity we observe day and night, will be deemed useless, while our observation cannot regard it useless. And why should it do so? The Creator of nature and its laws Himself claims:

خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا¹

He created for you all that is in the earth

1. *Sūrah al-Baqarah*, 2:30 [Publisher]

Belief in transmigration implies the futility of medical science. Because if we believe that all the diseases from which men and animals suffer are the result and consequence of their previous deeds and punishment of their evil deeds, why would the doctors and natural philosophers take pains to discover their natural causes? Belief in transmigration entails that enduring punishment is imperative and cannot be averted from God's court. So, what is the use of treatment, and how can the grace and blessings of Allah absolve us from justice in the court of providence? And what benefit could be derived from investigating the causes and treatment of diseases?

EIGHTH ANSWER—According to Aryas following Pandit Dayanand, the traits [*gun*], deeds [*karam*], and dispositions [*subhaw*] are essential and eternal parts of the soul. According to them, the Exalted Creator has not granted these characteristics of the soul.

The disbeliever of the speculative transmigration may respond by saying: certain souls by their dispositions [*subhaw*] and traits [*gun*], should inhabit a body of defective particles, lead life in misery, and should not be born into a well to do family. This factor should not be caused by reward or punishment of the deeds of a previous life cycle; rather, this miserable plight of the soul should be due to its eternal wretchedness and disposition. Some souls may naturally have the disposition to assume a feminine body, whereas others, by virtue of their disposition, may prefer masculinity; previous deeds play no part in it, nor are they the cause of the reward or punishment of a previous life cycle. Indeed, it is true that:

فِيهِمْ شَقِيٌّ وَسَعِيدٌ¹

Some of them are unfortunate and others fortunate

NINTH ANSWER—Aryas following Pandit Dayanand believe that all souls are finite and non-created. They have always suffered and will continue suffering due to *āwā-gawan*, that is, the cycle of birth and death. Even if they remain free for some period, the evil remains embedded in their blueprint like a minute seed for which the souls are destined to be reborn. And those believers of transmigration who believe the souls to be created must also accept that souls are ancient and uncreated. Because if the deeds, actions, and utterances are the consequence of the previous birth, then regarding the soul that is to be created, to which life cycle will the deeds, actions, utterances, and mutual difference of the first birth of the souls belong? Thus, if the dogma of transmigration or *āwā-gawan* is accepted, souls must be deemed uncreated and liable to undergo the cycle of birth and death eternally.

If the soul is deemed eternal and uncreated and God Almighty does not vouchsafe its existence, it should not depend upon Allah the Exalted for its survival. But we see that just as our body depends upon eating, drinking, clothing, etc., the soul is no less dependent than the body. Apart from other dependencies, imagine how dependent the soul is on acquiring knowledge! The Holy Quran has referred to this argument and stated:

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ²

1. *Sūrah Hūd*, 11:106 [Publisher]

2. *Sūrah Fāṭir*, 35:16 [Publisher]

O ye people, all of you stand in need of Allah but Allah is
He who is Self-sufficient, the Praiseworthy.

And then declared:

وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ¹

And Allah is Self-sufficient, and it is you that are needy

And then declared:

اللَّهُ خَالِقُ كُلِّ شَيْءٍ²

Allah alone is the Creator of all things

TENTH ANSWER—May we ask, if the soul is not a divine creation, is evil doing and sinfulness a personal and instinctive urge of the soul or something acquired? If evil doing and sinfulness is their personal desire and instinctive urge, its fulfilment obviously means ease and comfort and not grief or discomfort. And if evil doing and sinfulness is something temporary, then at times, this situation may cease to exist. When this situation changes, the soul would be purified and cleansed, and it should always focus on virtuous deeds. Rather, it is certain that it would do so because Aryas maintain that souls are percipient [*chitan*] and sagacious.

Respected Aryas! If, with such experience, the soul has not yet learned the lesson, either it is not percipient, or perhaps, a trustworthy recipient of revelation has learnt through revelation that

1. *Sūrah Muḥammad*, 47:39 [Publisher]

2. *Sūrah ar-Ra'd*, 13:17 [Publisher]

God's providence has decreed that this situation will exist forever for some people.

ELEVENTH ANSWER—Children are raised and are caused pain and admonishment for their training. This hardship is not called punishment or reward. Instead, it is considered a proper upbringing. Why, then, are not the sufferings of this world regarded a part of divine training, not as punishment and reward—if not for an individual, but maybe for the world in general. This answer is further elaborated in the twelfth answer.

TWELFTH ANSWER—When our revered Haḍrat Masīḥ^{AS} [Jesus] healed a congenital blind, his disciples enquired why the boy had been blind: Was he blind on account of his sins or the sins of his parents? Haḍrat Masīḥ^{AS} replied: It was neither due to his sins nor the sins of his parents. Instead, he was blind to manifest God's Majesty. He meant that it was intended to demonstrate the status and truthfulness of Haḍrat Masīḥ^{AS}, the beloved Messenger of Allah the Almighty and Seal of Prophets from amongst the Israelites. My purpose in narrating this incident is to show that there are many other causes of pain and pleasure besides the recompense of deeds. On what grounds do the believers of *āwā-gawan* say that deeds of a previous life cycle are their only cause?

THIRTEENTH ANSWER—There are thousands of causes in the law of nature and the infinite works of God. Think of the causes mentioned in medical science and the symptoms and treatment by which we try to discover the causes and then prescribe effective remedies. By understanding the causes of diseases, we can draw

broad conclusions about the causes of destitution, poverty, opulence, and the norms of governance.

After this brief introduction, I would like to submit that inflexible elements cause the disparity that makes one boy ill and the other healthy. It is because the human and animal souls are either the essence of elements or, we may assume, that the soul is related to the elements. In the first case, the soul will obviously conform to the elements. In the second case, the soul must experience illness and ill health according to the elements with which it associates. The souls will experience pleasure and pain based upon where they have gathered. In the first case, the soul's existence emerged from these elements, so from where does the recompense of previous birth arise? In the second case, if someone objects, 'Why have the souls established a relationship where they had to suffer?' the answer is obvious. Souls, according to Aryas, are independent [*sutanter*] and free and are under no compulsion. Moreover, since the path for eternal progress has been opened for the soul, no wrong has been done to it; rather, it has been shown mercy. Furthermore, though the soul is apparently in distress in the impaired and grieved body, it was also provided with opportunities to attain great exaltation. So, it has been bestowed with mercy and not subjected to cruelty. However, such situations do arise when the soul, committing disobedience, deserves punishment. Allah the Exalted is All-Merciful, All-Forbearing, and Equitable. He may seize or forbear; He is Supreme and Sovereign over His affairs.

FOURTEENTH ANSWER—We observe different characteristics of souls corresponding to the climates of various countries. Rather,

we see variations in the conditions, traits, and conduct of souls on account of different professions, different dwellings, and variations in ventilation, light, and sanitation. Likewise, eating and drinking different things and wearing different dresses and diversified habits cause variations in the circumstances, characteristics, and dealings of the souls. Moreover, we find that perverse conditions may be ameliorated through different strategies adopted by physicians in medicine and natural scientists.

There are families where unhealthy children are born. After proper treatment, along with hygienic measures, climatic change, and temporary self-control in sexual intercourse, healthy children begin to take birth. Such treatment, through natural means of the distressing deformed organs, illustrates that either the souls are the refined essence of the elements or that these elements are inter-connected with souls through diversified types of causes which can, in some peculiar circumstances, include deeds or actions taken. But we cannot ascribe them to the deeds of a previous life cycle because there is no argument for this claim, and a claim without argument does not behove the wise.

FIFTEENTH ANSWER—The deeds of previous life are not at all the reason for the disparity, which prompted the believers of transmigration to have faith in it. We see in natural phenomena that everything of life—means of comfort and ease, light, air, water, clay, lightening, vegetation, animals—are all serving man, but this humble corporal being is of no use for them. So, is this wonderful creation vain and the Ruler over this great creation idle? Certainly not. Rather, as the recipients of revelations have learned through revelation and good-natured people have discerned through their

inner voice, this wonderful creation [human being] has been created for the worship of Almighty God. However, as is evident, unless a man possesses all these things, he can do nothing. So, it is established that all these things have been granted to man for worship, and all these means are provided for the achievement and perfection of the goal of worship. This subject has been stated in the Holy Quran in these words:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً ۖ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۗ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا¹

O ye people! Remain obedient to your Lord who created you and those who were before you. The benefit of obedience would be that you would be granted security from pain. The same Lord made the earth a bed, comfortable and round, and the heaven a roof for you and caused water to come down from the clouds and therewith brought forth fruits for your sustenance. Hence, be warned! Set not up anyone as equal to Allah in anything.

And then it is declared:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ²

The jinn and the men have only been created to obey Allah the Exalted.

1. *Sūrah al-Baqarah*, 2:22-23 [Publisher]

2. *Sūrah adh-Dhāriyāt*, 51:57 [Publisher]

Since worship of the Almighty is obligatory and all these means have been bestowed to fulfil this purpose, these means cannot be deemed a reward or punishment. Suppose we include them in the category of reward or punishment. In that case, it will amount to an unfair charge of cruelty against the Creator because all these things were essential for fulfilling the assigned duties while these very things have [wrongfully] been deemed a reward for his labour. However, it is not inconceivable that sometimes their abundance and easy availability results from their deeds.

SIXTEENTH ANSWER—If this disparity, which has created the misgiving among the believers of transmigration, had been the recompense of the deeds of an earlier life cycle, then we would have certainly remembered the events of past, or in fact, we should say since times immemorial. Why did we altogether forget millions of events and matters of the past? This means that the recipients of rewards and honours remain unaware of the virtuous deeds for which they were rewarded, and the punished ones remain ignorant of the evil for which they have been seized. This cannot be considered analogous to the forgetfulness of the events of infancy because:

First, at that time, human intellect was defective and useless.

Second, just as the Aryas believe that all men are born pristine [*sudar*], the Holy Quran states:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا¹

And Allah brought you forth from the wombs of your mothers while you knew nothing

1. *Sūrah an-Nahl*, 16:79 [Publisher]

Third, that state is short-lived and has no bearing on significant accomplishments. However, the followers of Islam suggest and believe in a period for souls before this birth termed as the Covenant of *Alasto* [When souls were questioned: *Am I not Your Lord?* And they responded: *Certainly yes.*]. However, firstly, it is a matter of the marvels and colourfulness of a metaphorical world. Secondly, that period is considered to be very short. Nevertheless, simply reflect! Until now, it has had a lasting effect on all the souls. Despite the difference in religion and time, and mutual prejudice and jealousy, almost all agree that they have a Sustainer. The followers of different religions may call Him by different names such as *Allah*, *Yahovā*, *Aoung*, *Yazdān*, *Dahar*, and *Shaktī*.

People saw the Prophets, witnessed their wondrous signs and miracles, but still disbelieved. But they believed in God Almighty as manifest even without seeing Him. Never consider that this consensus is based on arguments because we observe in everyday life that disputations and argumentations aggravate the situation and create friction and enmity, not harmony. The fact is that at some remote past, our ears have heard the call of the Creator.

We also see that people of different religions are apt to adopt strenuous and painful ways of worship to please God Almighty. Does such hardship and love exist, and is it demonstrated without seeing any manifestation and merely based on hearsay?! No, not at all. If it had been so, then the lovers of unseen beauty would likewise have been immersed in their love, just as ardent lovers suffer after witnessing the beauty of the beloved. The saying of our noble leader and perfect Master, may blessings and peace be upon him, ‘Hearing is not like seeing,’ is quite true.

This analysis establishes that the souls have undoubtedly been

blessed with the manifestation of God Almighty, albeit not in this world, but in the *‘Ālam al-Mithāl* [the mystical world of similitudes that exists between God and the physical objects]. Our body constituents may be large and great now, but at the time of the Covenant of *Alasto*, they might have been extremely small particles.

SEVENTEENTH ANSWER—To attain eternal salvation and everlasting peace is the call of all good-natured souls. Will this natural desire, instinctive urge, and disquieting thirst remain unfulfilled for the seekers? And will the true seekers receive a flat rebuttal from the perfect Merciful and perfect Gracious House of God Almighty? Are there no means of attaining eternal salvation, permanent peace, or abiding comfort and pleasure in the house of the Almighty, Gracious, and All-Powerful God?! No, not at all. O unfortunate Aryas! It will never come to pass. O believers of transmigration! Such a dry and blunt reply will never be received from the court of the Benevolent Lord. The fact is that His attribute of Justice will recommend us seeker’s case and will humbly request: Please fulfil the natural and instinctive urge of these poor people; O Allah, the Gracious! Where can they go by leaving Your threshold? How can they succeed after having been deprived in Your All-Powerful and highest Majestic Benevolent court? Is not your infinite and eternal forgiveness willing to grant them some concession? Then, God willing, we will be granted eternal peace.

Well! The upholders of transmigration, the disbelievers of eternal peace, Aryas who follow Pandit Dayanand, may be deprived of abiding comfort and eternal salvation because their nature and instinct have been stripped of this longing. Their soul has given

up the idea of eternal comfort. If this belief has perverted their nature, it is possible that they may neither be shown mercy nor may the attribute of justice intercede in their case.

EIGHTEENTH ANSWER—According to Aryas that follow Pandit Dayanand, *āwā-gawan* is a hell, but it is a heaven, too. This is because the soul remains free for a few days after having separated from the body. Otherwise, there is neither any heaven nor any hell. Likewise, all the souls from the beginning until eternity remained and will always remain in confinement.

We find it astonishing that all the souls should remain in affliction forever, notwithstanding the Aryas belief that God has not created souls, nor are they His reflection. So, O Aryas who follow Pandit Dayanand! Do you reckon that such oppression behoves any Merciful and Equitable Being? How nicely does the Holy Quran state:

وَلَا يَظْلِمُ رَبُّكَ أَحَدًا¹

And your Lord does not wrong anyone

NINTEENTH ANSWER—Apart from the fact that the Aryas who follow Pandit Dayanand's view do not believe God Almighty to be the Creator of souls, He is nevertheless so harsh towards them that He will not grant them salvation until eternity. If *āwā-gawan* is believed, He would not be considered Benevolent, Beneficent, and Gracious, God forbid, because, in return for His favours emanating from His aforementioned attributes, Aryas will say that

1. *Sūrah al-Kahf*, 18:50 [Publisher]

they are just receiving the recompense of their deeds. Hence, there is no grace of God upon them. But the fact, as has been mentioned in the Holy Quran, is that salvation is subject to His grace alone:

وَقُلْهُمْ عَذَابَ الْجَحِيمِ ۗ فَضَلًا مِّن رَّبِّكَ¹

And He saved them from the punishment of the blazing fire. That was an act of grace from your Lord.

سَابِقُونَ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا
بِاللَّهِ وَرُسُلِهِ ۗ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ²

Run towards the forgiveness from your Lord and for a Garden the vastness whereof is equal to the vastness of the heaven and the earth. It has been prepared for those who believe in Allah and His Messengers That is Allah's grace. He bestows it upon whomsoever He pleases and Allah's grace is immense

The issue of salvation has been discussed in detail in the Book *Faṣḥul-Khiṭāb*, written in refutation of Christianity.

TWENTIETH ANSWER—O respectable Aryas! Who has constrained the Exalted Maker from showing grace and benevolence? Who is supreme or sovereign over Him? When has He given an undertaking, rather a warning, that He would not show grace? We say that even if He has given such a fearsome warning, He can still grant salvation because He, Who is free from all conceivable

1. *Sūrah ad-Dukhān*, 44:57-58 [Publisher]

2. *Sūrah al-Ḥadīd*, 57:22 [Publisher]

defects, knows that although contravention of promises is falsehood, the contravention of warning is not falsehood; rather, it is benevolence and grace:

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ¹

There is no question of anyone to criticize or question as to what He does, but whatever the people do can be criticized and questioned.

TWENTY-FIRST ANSWER—Just as the dogma of transmigration is contrary to the belief in the Oneness of God and is a cause of idolatry, so is it a hostile enemy of morals and moral philosophy.

It violates a belief in the Oneness of God because it is incumbent upon believers of transmigration, which indeed is the doctrine of the followers of Pandit Dayanand, that God has not created souls, matter, or time. Just as God Almighty is uncreated, so are souls and matter. They also do not even believe in *Wahdat-e-wujūd*,² evident from the viewpoint of Vedic scholars. So, it cannot be said that by believing in the One Real Being, they can claim to believe in the Oneness of God. This dogma of transmigration is a dangerous adversary of morals and moral philosophy because by conceding to this dogma, no one can believe that a benefactor, well-wisher, a divine lover, or a sympathetic friend

1. *Sūrah al-Anbiyā'*, 21:24 [Publisher]

2. Lit. the Unity of Being. Doctrine formulated by the school of Ibn al-'Arabi, which postulates that God and His creation are one, since all that is created pre-existed in the knowledge of God and will return to it; God is the One Real Being, and all others are transient and mortal creatures. [Publisher]

showed any favour or compassion for him. Rather, a believer of transmigration can say in response to every favour: ‘He has not shown me any favour; rather, He might have returned my previous favours to him.’

I remember a scorpion once stung a Maharajah. While he was in severe pain, a mesmerist, known as the conjurer of charms in their language cast his spell. When the agonized Maharajah was relieved of pain, he gave an award to that conjurer and freed him from his duty. At this, the believers of transmigration cried out: Look! How wonderfully this scorpion paid back the debt of that soldier!

TWENTY-SECOND ANSWER— In believing in the dogma of transmigration, one must believe that God Almighty is extremely selfish as He does not show mercy, favours, or grace without labour:

سُبْحٰنَكَ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ¹

Holy is He and exalted far above what they attribute to Him!

TWENTY-THIRD ANSWER— Sometimes, we show benevolence without any reason, but at other times we act contrary to benevolence or do not show benevolence at all. These different types of conduct show that benevolence is not our personal or instinctive trait. Rather, this trait is activated in us on certain occasions. Every activity demonstrated on its occasion must have an activator. So, it is established that the Benevolent Being does exist somewhere.

1. *Sūrah al-An‘ām*, 6:101 [Publisher]

O Aryas! Are you not aware that the Holy Being of Allah the Almighty is that Being!

TWENTY-FOURTH ANSWER—Belief in transmigration necessitates that no one should entertain love for the Holy Creator, while such love is an explicit dictum, and you also admit it.

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ¹

Those who believe are very strong in their love for Allah the Exalted.

And the fact is that by believing in transmigration, one can have no love for God. It is like the case of a criminal who is convinced that the judge, after establishing his offence, will not show any mercy for him. In that case, how can that judge be dear to the criminal? However, when a criminal believes that the judge might show mercy sooner or later, he may possibly like him.

TWENTY-FIFTH ANSWER—As per belief in such a divine justice with no hope of God's grace, favours, beneficence, and benevolence, a sinner would consider it irrational and useless to pray and supplicate to Him. We seek Allah's protection from such thinking. But what a heart-warming statement is given in the Holy Quran:

إِنَّهُ لَا يَأْتِيَنَّكَ مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ²

1. *Sūrah al-Baqarah*, 2:166 [Publisher]

2. *Sūrah Yūsuf*, 12:88 [Publisher]

The fact is that only the unbelieving people despair of Allah's blessings and favours

How loving are the words:

لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ ۗ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا¹

Beware! Never despair of the mercy of Allah. Allah forgives all sins. Thus, it is stupidity to despair from the threshold of such a Merciful and Noble Lord.

How inspiring is the statement:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۗ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي²

And when My servants ask you where the Lord is, so we may pray to Him? Tell them that He says, 'I am very near whenever the special people pray to Me. Therefore, O people! Make yourselves such that your prayers may be accepted and have perfect faith in Me.'

ادْعُونِي أَسْتَجِبْ لَكُمْ ۗ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ ذَخِيرِينَ³

Beg only of Me and pray unto Me alone; I will accept your prayer and supplication. Those who are too proud to worship Me will surely enter Hell, despised.

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1. *Sūrah az-Zumar*, 39:54 [Publisher]
 2. *Sūrah al-Baqarah*, 2:187 [Publisher]
 3. *Sūrah al-Mu'min*, 40:61 [Publisher]

TWENTY-SIXTH ANSWER—After committing acts of sin and disobedience, the believers of transmigration will have no helpers to bring them out of these transgressions and disobedience. They do not expect any favour from the Exalted Maker, because they believe that punishment has been ordained from a divine court, and there is no hope of forbearance from that court. But how pleasant is the glad tiding of the Book, which says:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ¹

Who is there besides Allah who accepts the prayer of a distressed person and removes the evil from the one in pain?

TWENTY-SEVENTH ANSWER—Belief in transmigration entails that sin and rebellion against God should continue forever and evil should never depart from the earth.

First, because God Almighty requires evil to be sustained.

Second, because the pious and obedient servants of Allah require that it should be sustained.

God Almighty requires the evil to be maintained because, according to the believers of transmigration, God Almighty must reward the pious for their piety. What is the reward? Nothing but horses, elephants, bulls, camels, goats, beautiful women, etc. Now, if the sinful do not commit sin, where will all these things come from! So, either it is a great favour of the sinful to Him as they provide such things or, God forbid, He is compelled to make them commit sin so that He may reward the pious under this pretext.

The pious require sinfulness. Otherwise, where would they

1. *Sūrah an-Naml*, 27:63 [Publisher]

get horses, elephants, mules, women, woods for the houses, and shelter under large shady trees in the hot summer? So, according to the Aryas, sinfulness has existed in the world since time immemorial and will be everlasting.

TWENTY-EIGHTH ANSWER—When sin, as discussed in the twenty-seventh answer, is regarded to exist eternally and the sinners must endure punishment for their sins, then tell us whether, in such a situation, a sinner will develop a love for God or hatred towards Him?

TWENTY-NINTH ANSWER—Our instincts testify that it is a great injustice to disparage a benefactor, a tutor, a master, a reformer, a guide, and a respectable being. In the words of the Creator of nature, there is a reference to a truthful person as follows:

إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ ۗ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ¹

He is my Lord. He has made my stay with you honourable.
Verily the wrongdoers never prosper.

And then there are Holy Words of the Creator of nature:

وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ²

Say good things to good people. Good things are only for good people and good people alone are deserving of good things.

1. *Sūrah Yūsuf*, 12:24 [Publisher]

2. *Sūrah an-Nūr*, 24:27 [Publisher]

But the believers of transmigration insinuate all their benefactors as sinners and evil. In fact, they ride on them and even consider their acts of adultery and homosexuality justifiable. Because, as they believe, if their benefactors do not commit sin, how can they pass through *āwā-gawan* and the cycle of birth and death? But passing through the cycle of birth and death is a must, proving that they were committed to sinfulness.

The Muslims, on the other hand, believe in the innocence of the Prophets, may peace be upon them. The objections Christians and Jewish historians level against the Muslims are because either they have been misled or they deliberately try to mislead others.

THIRTIETH ANSWER—We ask Aryas who follow Pandit Dayanand whether their saints and divines were and are pious and righteous or sinful and evil? If they were and are pious and righteous and are free from evil, they should acquire eternal salvation and never again pass through the process of *āwā-gawan*, which is an abode of punishment and Hell. Then others would become your benefactors, mentors, and spiritual guides, and they, too, would acquire salvation. Consequently, the cycle of limited souls would end within a limited period, and there would remain no wherewithal for God to create the universe (God forbid).

In the second case, if they are not pious and righteous, none of them are trustworthy. After all, who can trust a sinful person!

THIRTY-FIRST ANSWER—I have personally heard from Rajahs and Maharajahs—and indeed, that is what is enunciated by the belief in transmigration—that after observing laborious and strenuous worship, someone becomes a Rajah, and that rule eventually

leads him to Hell. The second part of this statement is also true because Rajahs and Maharajahs are often engaged in cruelty and transgression. They fail to dispense absolute justice. Besides, they remain engrossed in the curses like lavishness and extravagance.

An experienced man like me can testify that the second part of the statement is often true. I see a veritable hell in them in the form of syphilis, gonorrhoea, Hailey-Hailey disease, venereal disease, gastric trouble, measles, etc. Egyptians have given an apt name, *al-Hajar al-Jahannami* [the stone of hell], to silver nitrate. Whenever I use it for the wounds of syphilis, I realize the appropriateness of that name as an inexperienced or ignorant person may never understand.

THIRTY-SECOND ANSWER—I agree that comfort and discomfort are the fruit of deeds, but why can we not say that these deeds pertain to this world and this very life cycle. In fact, it is better to call them fruits because using the term recompense would imply that the recipient should know and remember the underlying cause resulting in reward or punishment. But for the ‘fruits’, the knowledge and remembrance of causes are not essential. Moreover, we may not remember the causes and reasons. Even the believers of transmigration hold that such remembrance is not essential.

So far as the issue of which deeds caused the suffering or reward of the child, I would, for now, submit two answers:

Firstly, deeds are of two types. Deeds of the first type are such that for bearing the fruit or reward thereof, the doer or the worker may not necessarily be rational, mature, sensible, and a deliberate transgressor of the laws of nature. Take, for example, the case of a juvenile boy who puts his hand into a fire, or is made to drink

poisonous milk. He will have to suffer the consequences of such mishaps, at least to some extent. Such cases may cause grief, pain, and affliction, but they are compensated by the grand reward, which is called martyrdom.

Deeds of the second type are those in which the transgressor must be sensible, adult, and conscious of his crime. Such laws are called laws of shariah, laws of wisdom, and laws of administration. In these instances, youngsters are seized for violation of laws of nature—whether they have committed it themselves or their parents and mentors have committed it.

Secondly, we can also say that youngsters knowingly commit evil and are, consequently, apprehended. It is because the responsibility for the evil deed lies with their soul, which has the potential for displaying traits. At the time of their weak behaviour, it possessed the characteristics that they would have during youth. Or otherwise, their soul conforms to the potential of their body and the capacity of their constituent units. Just as a small ant possesses understanding according to its capacity and, sometimes, acts contrary to its understanding, likewise, the boys whom we perceive as diseased might have transgressed accordingly.

When we see that rationally accomplished people and men of understanding and intellect, sometimes, act irrationally and imprudently and consequently suffer for that, children of lesser understanding can be no exception. However, we can say that they do not suffer much, whilst their parents and guardians endure the punishment of the deeds of this very life cycle. It is possible that such boys may acquire the means of progress in eternal life.

THIRTY-THIRD ANSWER—Though virtue yields good results, sometimes a ‘virtuous man’ takes pride in his piety, displays it out

of affectation and ostentation, and looks down upon weaker people. Conversely, evil should leave a bad effect. But when a sinner looks back upon his sinfulness, he shows meekness, humility, distress, and remorse before Almighty God and makes supplications. Consequently, the 'pious' destroys his good deeds, while the sinner subsequently becomes God's favourite. Then a man who was apparently considered pious by us is seen in a miserable plight, while a sinner is found in comfort. If, on account of our misconception, we pronounce that this affliction for the pious and affluence for the wicked is the reward of their earlier life cycle, our assumption will be wrong, because it is possible that we may have erred in our diagnosis.

THIRTY-FOURTH ANSWER—Good deeds are of many kinds. Just as good deeds are multifarious so are their rewards and results. Most people do good deeds of one or thousands of types and accordingly earn their reward. But sometimes, the same virtuous people, apart from doing a good deed, commit different types of evil deeds and eventually suffer their punishment.

Then, there are good deeds that yield immediate results, while others bring forth their fruit after a long time. In such cases, an observer mistakenly labels someone guilty of a certain sin to be perfectly pious and labels someone who has done good deeds as a sinner. The following event illustrates this situation.

Once, in a meeting, I was explaining the verse:

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا¹

1. *Sūrah al-Mu'min*, 40:52 [Publisher]

Most surely we help our Messengers and those who believe, in the present life.

A man asked me a question: if all the comforts can be attained through belief and all discomforts through disbelief and disobedience, why are the Englishmen successful and prosperous in this world. At this, I told him and the audience that the lowest part of faith is clearing pathways and removing harmful obstacles from pathways. Likewise, believers are required to observe and lead their life by mutual consultation, as has been ordained in these words:

أَمْرُهُمْ شُورَىٰ بَيْنَهُمْ¹

Believers are those whose governance and affairs are decided by mutual consultation.

Moreover, the believers have been told:

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ۚ وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ²

And that the humans receive the recompense of what they strive for; and will see the results of their effort

My dear addressees! The English acted upon these few commandments, but you turned your faces away. Those who acted upon these injunctions of Islam are benefiting from them, while you

1. *Sūrah ash-Shūrā*, 42:39 [Publisher]

2. *Sūrah an-Najm*, 53:40-41 [Publisher]

disobeyed and are suffering the consequence. The above was an example of commandments. Likewise, is a case for prohibitions:

وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ¹

And dispute not with one another. You will be rendered powerless by mutual discord, and your honour and courage will vanish.

In this verse, you are enjoined to shun mutual war and fighting, or you will become weak, and your honour and courage will vanish. But you did not care about this admonishment. You were brethren by the grace of Allah, but you became each other's foes. In short, you are suffering on account of your disobedience. No doubt, you say the prayers, keep fasts, pay the zakat, perform pilgrimage, and above all believe in the Oneness of God, while the Englishmen, for example, give no credence to these injunctions. So, you will be rewarded for these good deeds, but the Englishmen will not partake of that reward. In short, a man will reap what he sows. The companions of the Holy Prophet ^{SAS} and their illustrious followers heard this proclamation:

لَعَلَّكُمْ تَتَفَكَّرُونَ ۝ فِي الدُّنْيَا وَالْآخِرَةِ²

That you may reflect upon this world and the next

and sowed the seeds of the physical and spiritual blessings and enjoyed the fruits of both.

1. *Sūrah al-Anfāl*, 8:47 [Publisher]

2. *Sūrah al-Baqarah*, 2:220–221 [Publisher]

THIRTY-FIFTH ANSWER—A pious individual has two aspects. In one way, he is a lover of God, and in another way, on account of his good deeds, he is a beloved one of God Almighty. It is possible that a pious one may pass through trials in his love for God, not for being a beloved one; and he may get the favours of God out of his being beloved and not for being a lover.

I have written as much as necessary by way of a rational discussion on transmigration. Now, let me present a documentary argument. I was obliged to undertake this discussion because the author of *Tanqiyah Dimāgh* [Cleansing the Mind of Corrupting Matters], has inferred the validity of transmigration from some Quranic verses. Although, sensible people know very well that this so-called rational nation does not possess such far-sightedness, yet this man of Indian origin, who has no knowledge of Arabic literature, has discerned the dogma of transmigration from the Quran; something that Muslims, during the past 1,300 years, have failed to understand concerning the important doctrinal issue of transmigration that was (God forbid) mentioned in the Quran. Whatever the case may be, while having a literary discussion of transmigration, the author of *Tanqiyah Dimāgh* has underlined three premises and has [allegedly] proved them from Quran.

First: Transformation of the soul from one framework to another.

Second: Transformation [of the soul] from one shape to another.

Third: Taking birth again and again in the world on account of misdeeds.

The proof of the first premise has been inferred from this verse:

وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا إِنْآ لَبِيعُونَ خَلْقًا جَدِيدًا ۝ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ¹

The second argument has been inferred from:

كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ۖ وَعَدَّا عَلَيْنَا ۖ إِنَّا كُنَّا لَفَاعِلِينَ²

He has translated it as:

‘Just as We created the first time, We shall repeat it. The promise has certainly been made, and no doubt, We shall carry it out.’

ATTESTANT—The readers should remember that these two verses only prove that at the end of this world, on the day of Resurrection, people will be reborn, and the Muslims do not deny it.

For the proof of the second premise, i.e., transformation [of the soul] from one shape to another, he cites this verse:

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدُوا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ۝ فَجَعَلْنَاهَا نَكَالًا
لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ³

And it has been translated:

1. Translation by the author of *Tanqiyah Dimāgh*: And said: What! When we are turned into bones and minute particles shall we be raised as new? Have they not seen that Allah, Who created the heavens and the earth can create the like of them? (*Sūrah Banī Isrā'īl*, 17:99–100)
2. *Sūrah al-Anbiyā'*, 21:105 [Publisher]
3. *Sūrah al-Baqarah*, 2:66–67 [Publisher]

‘Verily, you have known about those amongst you who transgressed on Saturday. So, We said to them: Be ye monkeys, despised. Then We made it frightful to the residents of that time and who came after it and a lesson to those who fear.’

‘The nation of ‘Ād was also turned into monkeys.’

Dear readers! Just reflect; this verse actually refutes the dogma of transmigration. This is because, ostensibly and as per the translation of the author of *Tanqiyah*, this verse proves that the Jews were turned into monkeys while being alive, but the believers of transmigration believe that living beings appear in a new life cycle after death.

And what an astonishing addition has been made by Anand Lal ji that the people of ‘Ād were transformed into monkeys, for which there is not even a slight hint in Holy Quran or Hadith.

The third premise is to take repeated birth in this mundane world on account of evil deeds, and its proof has been allegedly given in these words:

وَحَرَّمَ عَلَىٰ قَرِيْبٍ اَهْلَكْنَهَا اَنْهُمْ لَا يَرْجِعُوْنَ ۝ حَتَّىٰ اِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُوْنَ¹

The translation of this verse is rendered by him as follows:

‘And it is ordained on every town we have destroyed that they will not turn back until Gog and Magog are unleashed and spread over from every height.’

1. *Sūrah al-Anbiyāʾ*, 21:96–97 [Publisher]

He has then stated, ‘This translation is not very clear. Hence, we give here the English translation of Sale.’ Then he gives that English translation. What a pity! You make a claim but do not have the sense that if Muslims could not clearly translate the Quran—and hence you had to rely on Sale’s translation—you should have rendered a literal translation or consulted a Muslim for this purpose.

O Aryas! Just imagine, will it be fair if I or any other Muslim, keeping in view the Vedic translation of Wilson, level an accusation against you? Do not just imagine; be fair.

In this verse, the word *haram* required investigation. While *Tanqiyah* deserves to be consigned to insanity, the meanings that the author of *Tanqiyah* has used [for this word] are indeed appropriate and excellent. The meaning he has adopted is, ‘is being ordained’. Ibn-e-Abbas^{ra} has translated it as ‘mandatory’. Though the proof of this meaning from commentaries is not necessary for the addressee, it would be helpful to the fellow Muslims. I testify to its meanings from the Quran:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِأُولِي الدِّينِ إِحْسَانًا¹

Say, ‘Come, I will relate to you what your Lord has ordained: that you associate not anything as partner with Allah and that you maintain good relations with parents.

The other word in this verse is لَا يَزِجُوهُنَّ, which means that they will not turn back. The question is: which way will they not turn back?

First, it may be hypothesized that they will not turn to God

1. *Sūrah al-An‘ām*, 6:152 [Publisher]

or be alive for recompense. But these meanings are not correct, because prior to this verse, it has been mentioned:

كُلُّ الْبَيْنَا رِجْعُونَ¹

and it means, 'All the people will return to Us.'

The second meaning is that they will not return to this world.

The third meaning is that those mischief-makers whom Allah has killed and destroyed will not desist from their mischief. Both of the latter meanings are correct.

The third word is حَتَّى which occurs in: حَتَّى إِذَا فُتِحَتْ يَأْجُوجُ وَ مَاْجُوجُ². This حَتَّى only initiates the sentence, as Zamakhshari and Ibn 'Aṭīyah have stated. In this context, to translate it as 'until' would not be correct. Instead, this statement is independent. فَإِذَا هُمْ شَاجِصَةٌ. إِذَا فُتِحَتْ, the إِذَا occurring in إِذَا هُمْ شَاجِصَةٌ gives to the meaning of suddenness (which is called مَفَاجَاة in Arabic), and إِذَا is used to stress فَ. Besides, the word حَتَّى gives the meaning of إِلَى. So, the purport will be that, 'the towns that are destroyed by God Almighty, their mischief-makers who perish with them will neither return to the world nor will they desist from their mischief until the victory or defeat of Gog and Magog and the approaching of Doomsday. However, when the whole system of the world is rolled back and the time of resurrections and recompense arrives, then all will return, as has already been proved by:

1. *Sūrah al-Anbiyā'*, 21:94 [Publisher]

2. *Sūrah al-Anbiyā'*, 21:97 [Publisher]

كُلُّ الْبَيْنَاتِ رَاجِعُونَ¹

All will return to Us.

It seems that from the word *حَتَّى*, the idea has occurred to the author of *Tanqiyah* that the theme preceding it should be contrary to that which succeeds it. But we should reflect upon this verse:

وَمَنْ يُعْصِ اللَّهَ وَرَسُولَهُ قَانَ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ۖ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ
فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا²

And for those who disobey Allah and His Messenger, there is the fire of Hell wherein they will abide for a long long period. They see that which they are promised and soon they will know who is weaker in helpers and fewer in numbers.

Now, we wind up the discussion of transmigration by quoting a few verses of the Quran to falsify the believers of transmigration who contend that this dogma is deducible from the Holy Quran.

First:

الَّذِينَ يَرَوْنَ كَذِبَ إِتْرَابِهِمْ مِنْ الْقُرُونِ الَّتِي هُمْ فِيهَا يَدْعُونَ ۚ وَإِنْ كُنَّا لَنَاصِرًا لِكُلِّ دِينٍ
مُحْضَرُونَ³

Do they not see how many dwellings we have destroyed

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1. *Sūrah al-Anbiyā'*, 21:94 [Publisher]
 2. *Sūrah al-Jinn*, 72:24-25 [Publisher]
 3. *Sūrah Yā Sīn*, 36:32-33 [Publisher]

before them. They do not pay attention to them. Certainly all of them, gathered together, will be brought before Us.

Second:

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ¹

And they will not be able to make a will nor shall they be able to return to their families

Third:

وَأَمَّا الَّذِينَ سَعِدُوا أَفْئِدَىٰ الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمٰوٰتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۗ^٢
عَطَاءٌ غَيْرُ مَجْدُوذٍ^٢

The fortunate shall be granted Heavens and they will remain in it forever, so long as the heaven and earth endure excepting what your Lord may will. These gifts shall never be cut off

The author of *Tanqiyah Dimāgh* says that in the Holy Quran, it has been stated that the dog of the People of the Cave went into Heaven on account of its good deeds, and the beasts will bear witness. These things do not require an answer by a sane person because they have claimed that these things are found in the Holy Quran, whereas no such thing is found in the Holy Quran.

1. *Sūrah Yā Sīn*, 36:51 [Publisher]

2. *Sūrah Hūd*, 11:109

PUBLISHER'S NOTE



Please note that, in the translation given herein, words given in parentheses () are the words of the author. If any explanatory words or phrases are added by the translators for the purpose of clarification, they are put in square brackets []. Footnotes given by the publisher are marked '[Publisher]'.

References to the Holy Quran contain the name of the *sūrah* [i.e. chapter] followed by a chapter:verse citation, e.g. *Sūrah al-Jumu'ah*, 62:4, and count *Bismillāhir-Raḥmānir-Raḥīm* ['In the name of Allah, the Gracious, the Merciful'] as the first verse in every chapter that begins with it. All Biblical references have also been updated.

The following abbreviations have been used:

ṣas *ṣallallāhu 'alaihi wa sallam*, meaning 'may peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muhammad^{ṣas}.

as *'alaihis-salām*, meaning 'may peace be on him', is written after the names of Prophets other than the Holy Prophet Muhammad^{ṣas}.

- ra *raḍiyallāhu ‘anhū/‘anhā/‘anhūm*, meaning ‘may Allah be pleased with him/her/them’, is written after the names of the Companions of the Holy Prophet Muhammad^{SAS} or of the Promised Messiah^{AS}.
- rta *raḥmatullāh ‘alaiḥ/‘alaiḥā/‘alaiḥim*, meaning ‘may Allah shower His mercy upon him/her/them’, is written after the names of those deceased pious Muslims who are not Companions of the Holy Prophet Muhammad^{SAS} or of the Promised Messiah^{AS}.
- aba *ayyadahullāhu Ta‘āla binaṣriḥil-‘Azīz*, meaning ‘may Allah the Almighty help him with His powerful support’, is written after the name of the present head of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Masroor Ahmad^{ABA}, Khalīfatul-Masīḥ V.

Readers are urged to recite the full salutations when reading the book. In general, we have adopted the following system established by the Royal Asiatic Society for our transliteration.

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ث *th* – pronounced like *th* in the English word *thing*.
- ح *ḥ* – a guttural aspirate, stronger than *h*.
- خ *kh* – pronounced like the Scottish *ch* in *loch*.
- ذ *dh* – pronounced like the English *th* in *that*.
- ص *ṣ* – strongly articulated *s*.

- ض *d* – similar to the English *th* in *this*.
 ط *t* – strongly articulated palatal *t*.
 ظ *z* – strongly articulated *z*.
 ع ‘ – a strong guttural, the pronunciation of which must be learnt by the ear.
 غ *gh* – a sound similar to the French *r* in *grasseye*, and to the German *r*. It requires the muscles of the throat to be in the ‘gargling’ position to pronounce it.
 ق *q* – a deep guttural *k* sound.
 ء ’ – a sort of catch in the voice.

Long vowels by:

- ā* for —^{1} or $\bar{\text{1}}$ (like *a* in *father*).
ī for $\text{—}^{\text{ى}}$ or —^{1} (like *ee* in *deep*).
ū for $\text{—}^{\text{و}}$ (like *oo* in *root*).

Other vowels by:

- ai* for $\text{—}^{\text{ى}}$ (like *i* in *site*).
au for $\text{—}^{\text{و}}$ (resembling *ou* in *sound*).

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. As noted above, the single quotation mark ‘ is used for transliterating ع which is distinct from the apostrophe ’ used for ء .

Terms which may not be familiar to the Western reader are italicized in the text and defined in the Glossary. We have not transliterated some Arabic words which have become part of

the English language, e.g. Islam, Quran, Mahdi, jihad, Ramadan, and ummah. The Royal Asiatic Society's rules of transliteration for names of persons, places, and other terms, are not followed throughout the book as many of the names contain non-Arabic characters and carry a local transliteration and pronunciation style.

It should be noted that wherever the author had not given the translation of a verse of the Holy Quran, we have generally taken the translation from Ḥaḍrat Khalīfatul-Masīḥ IV^{RTA} or Ḥaḍrat Maulawī Sher Ali^{RA}, but have changed 'Thou' and 'Thee' to 'You', and 'Thy' and 'Thine' to 'Your(s)', etc.